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882 [**Holmes or Homes** (Nathaniel)] Gospel Music, or the Singing of David's Psalms, &c., in the publick Congregations or private Families asserted and vindicated, Against a Printed Pamphlet, entitled, Certain Reasons by way of Confutation of Singing Psalms in the letter; Objections sent in, in writing; Scruples of some tender Consciences, by the loving brother, N. H. D. D., *M.M.S.*; unto which is added the Iudgment your worth Brethren of New England touching singing of Psalms, as it is learnedly and gravely set forth in their Preface to the Singing Psalms, by them translated into Metre, FIRST EDITION, sm. 4to. (2), 30 pp., full blue crushed levant morocco, £20 *Printed for Henry Overton*, **1644**

Sabin 28050. No copy in the British Museum, and the only other copy recorded is that in Sabin. In defence of the singing of Psalms. At end is "The Preface from the New-England Psalms, in which is shewed the Judgement of our worthy Brethren of New England touching Singing of Psalms." This is evidently taken from Richard Mather's preface to the First Edition of the Bay Psalm Book, and is the only part of the book shown in a contemporary work in England.

Nathaniel Holmes or Home was a Puritan divine and a graduate of Exeter College, Oxford, from which college he took the degrees of B.D. in 1633 and D.D. 1637. He established an independent congregation in 1643, and later had several others in the country, visiting them like a bishop of a diocese. The above work is undoubtedly by him, but is unknown to all bibliographers.

1159 **H[OLME], N.** Gospel Musick. Or, The Singing of Davids Psalms, &c. In the publick Congregations, or private Families asserted, and vindicated, Against A printed Pamphlet, entitled Certain Reasons by way of Confutation of singing Psalms in the letter. Objections sent in, in writing. Scruples of some tender Consciences. By thy loving Brother, N. H., D.D., M.M.S. Vnto which is added, the Iudgement of our worthy Brethren of New-England touching singing of Psalms, as it is learnedly and gravely set forth in their Preface to the Singing Psalms, by them translated into Metre. 4to, pp. [2], 30. London: Printed for Henry Overton, 1644, duplicate stamp of the Lenox Library on verso of title. $300.00

Excessively rare. We can locate but four copies and no sale is recorded in over thirty years.

It will be noted that the last part of the title refers to the Bay Psalm Book. In the body of this work a large portion of that famous book is reprinted.

LIBRARY OF PRINCETON
DEC 11 1936
THEOLOGICAL SEMINARY

Nathaniel Homes

Puritan in Ch of England

one of the Ejected in 1662

This is not in his coll.

Mss - folio -

J. Darling

August
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GOSPEL MUSICK.

OR,

THE SINGING OF DAVIDS PSALMS, &c.

In the publick Congregations, or private Families asserted, and vindicated,

Against { A printed Pamphlet, entitled, *Certain Reasons by way of Confutation of Singing Psalms in the letter.*
{ Objections sent in, in writing.
{ Scruples of some tender Consciences.

Nathaniel H. Jones,

By thy loving Brother, *N. H. D. D. M. M. S.*

Vnto which is added, the Iudgement of our worthy Brethren of *New-England* touching singing of *Psalms*, as it is learnedly and gravely set forth in their *Preface* to the *Singing Psalms*, by them translated into Metre.

LONDON:
Printed for *Henry Overton* in Popes-Head Alley. 1644.

In handling this Queſtion, or Caſe of Conſcience touching ſinging of the Pſalmes found in the Scriptures, being tranſlated into Engliſh metre, you have theſe 6. generals preſented to you.

1. *The warrantableneſſe of it from the word of God.*
2. *The unqueſtiondeneſſe of it in all Ages.*
3. *The ancientneſſe of uſe of it in all the reformed Churches.*
4. *The neceſſarineſſe of it with other Ordinances.*
5. *The uſefulneſſe of it for Gods glory and mans comfort.*
6. *The unjuſtneſſe of mens exceptions againſt it, and their objections anſwered.*

Gospel Musick.

1. *The warrantableneſſe of it from the word of God.*

CHriſtians under the Goſpel, and New Teſtament, have commended, yea commanded to them the ſinging of Pſalmes in publick and privat, both by precept and paterne, Epheſ. 5. 19. *Speaking to your ſelves in Pſalmes, and Hymnes, and ſpirituall Odes, or Songs,* (as we tranſlate it) *making melody in your hearts to the Lord.* This Apoſtle having cut the Epheſians ſhort of all vain mirth, verſ. 4. not allowing them ſuch jeſting which the wiſeſt moral men counted virtue*, yet enjoynes them this heavenly muſick of ſinging Pſalmes, as that which will both glad their hearts (*making*, ſaith he, *melody in your hearts*) and glorifie God (making it *to the Lord*) So Coloſſ. 3. 16. *Let the word of Chriſt dwell in you richly, in all wiſedome, teaching and admoniſhing your ſelves in Pſalmes, and Hymnes, and ſpirituall Odes,* or as it is in our tranſlation, *ſpirituall Songs, ſinging with grace in your hearts to the Lord.* The Apoſtle having zealouſly inveighed againſt all Jewiſh ceremonies, ch. 2. yet here puts home this duty of ſinging of Pſalmes, as that which did ſuit with a godly mans grace, and Gods glory. Jam. 5. 13. *Is any afflicted? Let him pray. Is any merry? Let him ſing Pſalmes.* The Apoſtle doth as well command ſinging as praying; and ſhewes that ſinging Pſalmes is as proper to Chriſtian joy, as praying is to Chriſtians afflictions. Chriſt himſelfe ſang with his Diſciples, Matth. 26. 30. And *Paul* and *Silas* ſang in the Stockes, Acts 16. St. *Paul* ſaith, 1 Cor. 14. 15. he will *ſing with the ſpirit*, that is, by the holy Spirit, in his own ſpirit and affections, *but with underſtanding alſo*; that is, in a tongue underſtood of him and others in common with whom he ſang, as the 16. verſe cleareth. The Angels vocally doe ſing, Luk. 2. 13. The Chore,

* The Greeke word εὐτραπελία. is the name of a virtue in Ar. Ethic.

Gr. Ἄινος is oft applied by the Sept. to Davids Psalmes. Syr. שבח *Sign. Hymnodiam dicere canere.* The Hebrew word הלל is the Title of Davids Psalms

the Greek word, the Syriack word in the Syriack copie, the Hebrew word in *Hutters* Hebrew translation, the matter and occasion shew they sang *. In the *Revelation* we have oft mention of singing, alluding to *Moses* Songs, and *Davids Psalms*, by mentioning *Hallelujah*: Whether you understand the Church triumphant, or rather militant, both confirme the excellencie of singing, these places are as evident as evident may be, and so farre beyond all exception, as that no pretence can be made against them. They are alledged out of the new Testament, so that there is no pretence to be made, that they belong to the time of the Law. They are not onely spoken, but practised by Christ and his Apostles: And their expressions are so full, that they include all godly singing, by what names or termes soever they be expressed; whether we distinguish as *Jerom* according to the subject, that

Hymnos esse dicendum, qui fortitudinem & majestatem prædicant Dei & ejusdem semper vel beneficia, vel facta mirantur.

Psalmes are of *Morall* things, as what wee ought to practise, or leave undone. *Hymnes* of *Divine* things setting forth the power and Majestie of God, admiring his benefits and acts of providence. Canticles, Odes, or (as they are here translated) *Spirituall Songs* are of *Naturall things*, as of the concent, order, and concord of the world, and all the creatures, but in a spirituall way, as he hath it in the beginning of his distinction: He that is full of the Spirit (saith he) can take Psalmes and Hymnes, and Canticles, spiritually.

Quodomnes Psalmi continent, quibus Hallelujah vel præpositum vel subjectum est. Psalmi autem proprie ad Ethicum locum pertinent, ut per organum corporis quid faciendum & quid vitandum sit noverimus. Qui vero de superioribus disputat & concertum mundi, omniumque creaturarum ordinem atque concordiam subtilis disputator edisserit, iste spirituale canticum canit. Hieron. in Epheſ. comment. largior. lib. 3. in c. 5.

Or whether we distinguish of *Psalmes* according to the authours (as some doe) that Psalmes signifie *Davids Psalmes*; *Hymnes*, the songs composed by *Moses*, Exod. 15. Deut. 31. 30. *Deborah*, Judg. 5. *Isaiah* chap. 5. &c. Spirituall songs, are those that are composed of other godly men, touching the benefits of God: as at the beginning and ending of our singing Psalms there is the Song of *Ambrose*, a thanksgiving after the Lords Supper, and a prayer against the Turk and Pope in meeter by *R. W.* And many of the pious Ancients penned many spiritu-

all

all Songs in Latine and Greek.* Now whether Christians had rather sing these, or those composed by men endued with the infallible spirit of Propheſie, I leave them to consider. But of this after.

* See *Bibliotheca Patrum.*

Or whether we distinguish with *Calvin*, A *Psalme* is sung together with an instrument. A *Hymne* is a Canticle, or song of praise. An *Ode*, or spirituall song, contains praises and precepts, or instructions and exhortations.

Or whether we distinguish as *Beza*, *Zanchie*, and the notes in our English Bibles. That *Psalmes* are those that containe various and mixt arguments, as Lamentations and complainings to God, narrations of our condition before God, expostulations and reasonings with God, to grant good, or remove evill. These (they say) the Hebrewes call *Mizmorim*,* of *Zamar* to sing. *Hymnes* are ἐπαινέτικοὶ, Laudative, which properly handle the praises of God. Therefore the Greek Writers say,‖ ὁ δὲ ὕμνος τῶν ψαλμῶν ἀγιώτερος, διὰ γὰρ ἄνω δυνάμεις ὑμνεῖ τὸν Θεὸν, ὁ ψάλλει: That is, a *Hymne* is more holy then a Psalme: for the supernall powers, or Angels doe sing Hymnes of God to God; but doe not sing Psalmes. These Hymnes (they say) are called in Hebrew *Tehillim*, praises, of *Halal* to praise. *Odes*, or *spirituall Songs*, are peculiar Hymnes of some speciall matter of praise; shorter in quantity, and of an higher forme and straine of Divine Poetry; and these, say they, the Hebrewes call *Schirim*, of *Scur* to sing.**

* MIZMOR is the particular Title of many psalmes.

‖ Gr. Schol. Chryſ.

** The word SCHIR is the title of those short psalmes of degrees, which for their excellency and use, and form, are called *Psalmes of Degrees*

Some nice criticismes may be made on the words, b. some, but not solid enough to ground a distinction for all three. The Apostle applies two of the words ᾄδοντες καὶ ψάλλοντες. to all three sorts of canticles viz. *Psalmes & Hymnes and spirituall songs* Ephes. 5. 19.

Yet I must tell you by the way, that these words in Hebrew doe not make such a precise difference. For *Tehillim* is the generall Title of all the Psalmes. *Mismor* the particular Title of most Psalmes. Ad *Schir* the promiscuous Title sometimes of other Psalmes, as well as of the Psalmes of *Degrees*. Nor doe the Greek words make such a distinguishing difference: For a *Psalme* is of ψάλλω, to sing. And a *Hymne* of ὑμνέω, to sing praise. And an *Ode*, called a spirituall Ode or Song, by our translators is of the word Ἀείδω, to sing. So that it seemes to me, that the Apostle useth many words to signifie that all our singing, of what sort soever, should be of divine things, and not vain things, to glorifie God, and not to please our foolish phantasies.

But whether we distinguish the one way or the other, we see

the Apostles presse the dutie of spirituall singing, whether of this kind, or that kind, whether called of men by this name or that name. In which injunctions the Apostles are so cleare, that very few, since the comming of Christ, that I know of, have made scruple of the thing. And if any have, of late, they never mention these places, as if either they did not remember them, or could not answer them.

2. *The unquestionednesse of Singing in former Ages.*

Aug. Tom. 1. Retract. lib. 2. cap. 11. *Augustine*, who flourished about 385 years after Christ, makes mention of one *Hilarius* (should seem he was a *Roman*, because he saith he was of the order of Tribunes) who through hatred of the superstitious Priests, was wont to dislike Ecclesiasticall singing of Psalmes. Against whom the said *Augustine* (as he saith himselfe) wrote a book in the behalfe of Ecclesiasticall, or Church-singing of Psalmes; which book began thus: *They that make mention.*

Zanchie that was a famous Writer some 50. yeares since, saith that some argued against singing of Psalmes. He tells us their Arguments, 1. *That Elijah derided the singing of Baals Priests.* 2. *Christ bids us pray in our secret Chambers.* 3. *Hanna is commended for silent prayer, she moving only her lips.* 4. *The Church of Rome when it was more pure, did not sing, as witnesse whereof at this day there is nor Organs nor singing in the Popes secret Chappell.* Which arguments are so silly, that they deserve no answer: I leave them to those that scruple at singing to answer; for sure they will find that in that 1 *Kings* 18. There is not the least intimation that *Baals* Priests sang. They will easily say, that privat prayer, and singing of Psalmes are two distinct things. They wil question if the Church of *Rome*, while purer, did not sing (which is doubtfull, as we shall see in the antiquity of the practice of singing in all ages since Christ) whether it will follow that not singing was any part of the purity of the Church of *Rome*. If it had, the Popes would not so observe the omission of it in their more secret Chappell. Sure their Apostle *Peter*, whose successors the Pope pretends to be, did sing with Christ and his Apostles at the holy Supper. And thus you heare all the question that hath been made (that I know of) of singing in all ages, till this age, wherein every old Heresie, is revived, stripping Christ of

of all. *Anabaptisme* that began to oppose Reformation in famous *Luthers* time, is risen againe, taking away Baptisme from beleevers children. *Antinomianisme*, that opposed in worthy *Pareus* his time, is sprung up to take away commandements and duties. *Familisme* in *H. N.* the authour his time, is sprung up to take away the signes of grace, and set up immediate revelations. *Arminianisme*, in *Pelagius* and *Socinus* his time, the brood of him, is sprung up to take away the power of grace, and the condition of faith, to advance nature and universall redemption. *Socinianisme* in the time of Hereticall *Arrius*, is started up again to take away the Deity of Christ. *Epicurisme*, as ancient as the time of the Sadduces, is risen, which takes away the immortalitie of the soule. *Antisabbatarianisme* that was rank in the reigne of the Prelats. B. *White*, D. *Heilin*, D. *Poclington*, *&c.* is now revived, taking away the Sabbath.

And so the opinion of the *Hilarians unlawfulnesse of singing Psalmes*, is risen again from the dead, that before lived in *Hilarius* his time, to take away this Gospel ordinance, and sweet solace of the sanctified soule.

But before the great fall of Antichrist, there must be a great falling away of seeming Christians, as the Scriptures warn us. If we have not a mind to fall away, let us keep close to the Scriptures.

The Scriptures hold forth to us most clearly this Gospel-musick, or be sure of it, it had been buried with the Jewish ceremonies, But being *Moses* taught the Israelites singing before the Tabernacle was built, Exod. 15. And Christ and his Apostles injoyn and practise singing after all Davidicall musicke, and Temple *Hymnes* were down; and the best reformed Churches ever since have practised: let us not lose our sweet ordinance, all little enough to cheer our soules.

3. *The ancientnesse of the use of Singing.*

To make good what I say, that singing of Psalmes hath been in practice among all reformed Churches up to the time of Christ and his Apostles; and to begin at these times, and so ascend: for the ancienter the practice, the more authority is in the example. *Quo antiquiores ad eo meliores.*

1. At

1643. 1. At this time the Churches in England, Scotland, Holland, Geneva, New England, practise it.

1540. 2. In *Luthers* time, above an hundred yeares since, it was in much esteeme with him and godly persons. He would say to his Christian company when he heard of the threats of Princes, and Popes, and Bishops against him, *Come, come,* said he, *let us sing the 46. Psalm, and let them all doe what they can.*

847. *Rabanus Maurus*, a Commentator on the Bible, who flourished about *An. Dom.* 847. commends the honest plain song, the plain singing of Churches in ages preceding him.

An. Ch. 590. *Gregory* the great flourishing *An.* 590. dislikes not singing, but that men should be chosen to doe that onely, who attended so to singing, as to neglect holinesse of life, just as our Cathedrall men, who sing the Scriptures, prayers, &c.

For *Hieron* and *Augustine* it makes no matter which we put first, though in age (we know) *Hieron* was ancienter then *Augustine*, we look to the order of times when men likely might write those things we quote; yet that men may not mistakingly think we mistook, we put *Augustine* first, as younger in age.

385. *Aug. lib. de Catechizandis rudibus Retract. lib. 2. cap. 11.* *Augustine*, who was made Professor of Rhetorick, and heard *Ambrose* (as *Bucholcerus* saith) about 385. after writing divers bookes, commends the Churches in Egypt for their sweet ejaculatory singings, saying, that not voyces, but devotions ascend up to Gods eares. Adding that he would have their publick singings to be such as that all the people might understandingly say *Amen*. He wrote also a booke (as we have said) against *Hilarius* in the behalfe of singing.

353. *Canon. Non mediocr. distinct. 5.* *Hieronymus* made a Presbyter (at 20 years of age) about *A.D.* 353. (so *Helvicus*) and wrote his Catalogue of Illustrious men, about *An. Dom.* 392. (so *Bucholcerus*) finds fault *that in his time they sang no more reverently.* And he is cited to say, *Better it is to sing five Psalmes with purity, serenity, and spirituall cheerfulnesse of heart, then all the Psalter with distractions of heart.*

369. *Lib. 9. Confessionum.* *Ambrose* made *Episc. Mediol.* about 369. yeares after Christ, (as *Bucholc.* affirms,) is said by *Augustine* to have zealously put on the Westerne Churches in singing of Hymnes and Psalms. Among whom the Roman Church was then eminent.

365. *Basil* the great, a learned pious man, mightily commends the singing

singing of Psalmes (as we shall heare afterwards in the usefulnesse of it) and therefore no doubt it was the custome of the Greek Churches in his time, who flourished about 365. yeares after Christ. So he in his Com. in Gr. upon the Psalms. 365.

Athanasius advanced singing in the Greeke Church of Alexandria, who florished about the yeare 325. viz. then made *Episcop. eo loci*, which *Augustine* commends, and *Gregory in imitats* in the Latin Church. 325.

Tertullian, who florished neerer the Apostles times, saith, that the Christians after their *Love-feasts*, as *Jude* calls them, (*Tertullian* useth the same word) were wont to sing out of the holy Scriptures. 194. *Apologet. cap.* 19. *Jude* 12.

Eusebius tells us, that *Plinie* the second (about *Anno* 98.) wrote an Epistle to *Trajan* the Emperour, that the Christians being gathered together before day, were wont to sing together Hymnes and praises to Christ as to a God. And the same *Eusebius* testifies, that *Philo Judæus* did testifie the same of the Christians singing, which *Philo Judæus* did, (as *Eusebius* affirmeth) live in the time of some of the Apostles. And assures us also, that the said *Plinie* and *Trajan* lived in the time of the Apostle *John*, who died not till about 100. yeares after Christ. 98. In the time of the Apostles. *This Epist. of Plin. is extant in Euseb. in hist. Eccles. lib.* 3. *cap.* 33. *Euseb. Hist. Eccles. lib.* 2. *cap.* 17.

And thus I have brought the practice of the Churches in singing of Psalmes, up to the Apostles times, by the writings of the most godly and learned men of former ages, whose judgments you have heard approving the goodnesse of the practice, as well as their Histories affirming the truth of the fact.

Upon which *Zanchie* boldly affirmes, that singing was an Apostolicall institution. And no wonder he should be bold in this, when the text of Scriptures we laid down at first, are so evident, from which no doubt the Churches took their warrant.

[4. *The necessarinesse of Singing with other Ordinances.*

The Churches well knew, that some ordinances are maimed without the connexion of this *Gospel Musick* with them; if we follow the Scriptures, and example of Christ and the Apostles. How doe we celebrate a day of praise for deliverance, according to the Scriptures, unlesse we have Psalmes and Hymnes of praise, as *Moses* had, Exod. 15. *Deborah* had, Judg. 5. *David* had,

See also *Junius* on *Judg.* 5.2.

2 Sam. 22.2? which Psalmes all Israel sang, Exod. 15. 1. Psal. 18. How doe we receive the communion after the example of Christ (which we justly urge for sitting at the Communion,) if after the administration thereof we doe not sing an Hymne or Psalme? When are we Christian-like merry, if not for receivall of mercies from the hand of God? And how are we merry according to the prescript of Scriptures, Jam. 5. if we sing not? Saints glory in tribulation oft-times, Rom. 5. 2. so that *Paul* and *Silas* sing Psalmes in the prison, yea in the stocks. What kind of Christians then are we, that will not sing at all? Season no duties with singing? Whereas the Churches in the primitive times, in the ten persecutions, sugared and sweetned their meetings and duties with singing of Psalmes afore they parted, as we heard before. The truth is, devout singing of Psalmes is a savourie sauce to relish every condition and ordinance, that is an iterated ordinance. For Baptisme after once administration, is never to be repeated. Before Sermon the Churches sing, to quicken their hearts to prayer. After the communion they sing, to raise them up in praise. Yea I may say, this spirituall sauce is meat it selfe. In singing we pray, we praise, we confesse, we petition, we exhort, we meditate, we beleeve, we joy, we mourn. Singing is *praising*, Ephes. 5. 19. 20. *Speaking to your selves in Psalmes and giving thankes alwayes.* It is *joying*; In the same place, *Making melody in your hearts.* It is *meditating*. In the same place, *Speaking to your selves.* As *David* entitles one of his Psalmes, *A Psalme to bring to remembrance.* It is *teaching*; *Exhorting and admonishing* our owne souls, Colos. 3. 16. *Teaching and admonishing your selves in Psalms, &c.* It is *mourning*. See *Davids* many Penitentiall Psalms. And that 102. Psalme, whose title, or first verse (so in the Hebrew) is, *A prayer of the afflicted when he is over-whelmed, and poureth out his complaint before the Lord.* When we will be merry in the Lord, we must sing, Jam. 5. 13. But he doth not say, but that when we are sad before the Lord, we may sing; as the Saints have done, as we see in the instances we have given. To which adde the sad song of the Lamentations of *Jeremiah* for the afflictions of the Church, and made in curious meetre with great varietie (as they that know the Hebrew can see) which the Jewes sung for many yeares, 2 Chron. 35. 24, 25. *And all Judah and Jerusalem*

Psal. 38. ritle, or first vers. So in Hebr.

So Gr. διδασκοντες καὶ νουθετουντες ἑαυτους.

lem mourned for Josiah (for his death was the beginning of the ruine of the Church) *and Jeremiah lamented for Josiah, and all the singing men, and singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel, and behold they are written in the Lamentations.* By that we have said of mourning in singing, it is evident that it is neither incongruous to Scripture, nor to the practice of the Churches, nor to the naturall affections and conditions of men to sing Psalmes upon a day of humiliation. It is most certain also, upon exceeding good experience, that singing of Psalmes hath mightily humbled the soule even to teares. The Psalme after a Sermon sometimes hath done that which the Sermon alone could not doe. The Sermon as it were turned the wind into a warme quarter to begin to thaw the soule; and then the Psalm hath been as the breaking out of the Sun-beames, to make the heart run with melting. As for petitions, confessions of sinnes, confession of confidence in God, they are the common language of Psalms. See the whole Book of Psalmes.

For 22 yeares at least, till the captivity in Zedechia *his time.*

5. *The usefulnesse of Singing Psalms.*

As for the usefulnesse of singing Psalms; much may be said. Singing is the making in a speciall manner mans tongue to be his *glory. Awake my glory*, saith *David*, that is my tongue in singing to glorifie God. God hath not given *speech* to man, but to glorifie him too. Nor *whistling* or hissing, to call to one another, (as the Lord saith, he *will hisse for a Nation*, and Christ saith, his sheep hear his voice, alluding to the whistling of the Shepherd) but for his glorie too. That we may call to one another to go up to the house of the Lord, or to any other pious businesse. God hath given *hearing* to hear him in his Word, as well as men in the world; *Speech* to pray to him as well as to speak to men: *Sight* to consider of his works, as well a man to look upon his own: And therefore he hath given the naturall gift of *Singing* (a Musick that excels all instrumentall) to the end to praise and worship him, every man quickning himself and others by symphonie, and singing concent together. Singing is the onely active vocall prophesying that is allowed to women in the Church. 1 *Cor.* 11. 5. In which dutie she is to keep

on her veil (the badge of her subjection to her husband) that as she might not entice others eyes by the beautie of her face, so nor their eares by the sweetnesse of her voice. Singing is a great preparation to prophesying, both extraordinarie and ordinarie. The storie of *Elisha* is famous, in whom the extraordinarie spirit of prophesying was stirred up by Musick, and his own troubled spirit of grief and unfitnesse for prophesie was allayd and sweetned. 2 *King.* 3. 13,14,15. *And Elisha said to the King of Israel, What have I to do with thee? &c. And Elisha said, &c. surely were it not that I regard the presence of Jehoshaphat the King of Judah, I would not look towards thee, nor see thee. But now bring me a Minstrel. And it came to passe when the Minstrel played, that the hand of the Lord* (that is, the spirit of prophesie) *came upon him.* And he said, Thus saith the Lord, &c. and so went on prophesying to the three Kings there met. If this Musick being onely instrumentall, made by a private person, and so onely civill, did thus move the Prophet; how much more will vocall Church Musick in singing Psalms, instituted by God, incite graces? But if there was spirituall singing joyned with his "playing, as *Junius* affirms, that *Elisha* his spirit troubled with "the sight of the two wicked Kings there present, the King of "Edom, and the King of Israel, was composed and sweetned "by some spirituall Song of that Minstrel, and so fitted for "that celestiall gift or office of prophesying, then is the place "more expresse for our purpose. And for ordinarie prophesying, both preaching and hearing, let Ministers and Christians confesse their own experience, whether holy singing of Psalms have not much fitted them for dutie, and after soaked in that they have spoken and heard. I knew a very learned and holy Divine that said, Musick fitted his spirit to make a speciall choice of a fit Text. And *Junius* saith on that place, but now mentioned, that the musick of him that plaid and sung to *Elisha* was in part to make the Kings fit to hear, as to make *Elisha* fit to speak prophetically. Many that are not yet brought so home to Religion as they should, may be brought in to some love with religious duties for the sake of that sweet one singings of Psalms. The Indians are drawn to the Churches in New-England, by delighting in their singing day, that is, their singing on the Lords day. If *Saul's* wicked spirit was oft allayd

Cujus operâ, (id est judicinis) perturbatus ipsius (id est Prophetæ) animus ex præsentiâ impii regis Israelitarum sedaretur. Et spirituali carmine compararetur ad cælestia prædicenda, sicut aliorum ad ea percipienda. Jun. in 2 Reg. c. 3. v. 13. &c.

layd in private by the musick of *David* (mentioned by the holy Ghost for our observation) *David* being called *the sweet Singer of Israel*, how much more might he be taken with the publick Ordinance, as he was with the propheſyings of the Prophets, as his meſſengers alſo were, 1 *Sam.*19.20,21,22,23,24? Learned *Peter Martyr* ſaith on this place, *That the Prophets now met in their Colledge ſang ſome pertinent Pſalme; which* Saul's *meſſengers being overcome with a divine aw or tranſe, ſang with them.* So he. And why not as ſome other think that *Saul* alſo might ſing with the Prophets, as well as ſay as the Prophets did, being by God put under the ſame aw, and into the ſame condition as his meſſengers. If carnall men may be thus catcht with ſpirituall ſinging, how much more may comers on in Religion be drawn further on, and excited in devotion. 1 *Cor.* 14. 15, 16. *I will pray with the ſpirit, and I will pray with underſtanding alſo; I will ſing with the ſpirit, and I will ſing with underſtanding alſo; elſe when you ſhall bleſſe with the ſpirit, how ſhall he that occupieth the roome of the unlearned** (that is, the private weaker Chriſtian) *ſay Amen.* See the Apoſtle joynes praying and ſinging together under the ſame notion. And ſaith that the joynt performance of either in the Church draws all among them to ſay Amen, that is, to vote and devote the ſame deſires of ſoul with the reſt of the Congregation to God.

* The Gr. is Idiots

Singing is ſuch a notable promulgating and ſetting forth of the name and mind of God, that it is propheſied that Chriſt ſhould declare the mind and name of God under the notion of *ſinging.* Heb. 2. 12. *For which cauſe he* (that is, Chriſt) *is not aſhamed to call them* (that is Saints) *brethren, ſaying, I will declare thy Name unto my brethren, in the midſt of the Church will I ſing praiſe* unto thee; as you know he did by preaching to, and ſinging with the Apoſtles after the New Teſtament paſſeover, the Communion, as *Moſes* taught Iſrael a ſong after their Old Teſtament paſſeover, the ſeal whereof they received in Ægypt, and the thing ſignifiçd, partly in Ægypt, and partly anon at the Red ſea. By ſinging we preſent unto our ſences and minds the lively type of heavenly joyes whether to be acted by the Church triumphant in Heaven, or under Heaven at the great reſtauration, when the ſpirituall Pharaohs, the Antichriſts of the world, ſhall be drowned in the Red ſea of their own blood.

In three verses of foure it is said three times *Allelujah* by the Church seeing the fall of Antichrist. *Revel.* 19.1,2,3,4. Singing of Psalms according to the Apostles prescript is a making or acting the Word to dwell richly in us. *Colos.* 3.16. *Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in Psalms.* A filling of us in publick with the spirit, or an acting the graces of the spirit; a prevention of drunken idle songs and mirth in private. *Ephes.* 5.18,19. *Be not drunk with wine, but be filled with the spirit, speaking to your selves in Psalms, &c. or by* speaking *to your selves in Psalms.*

* The Gr. λαλουντες will bear it, compared with ver. 18.

To burthen you with no more of mine own observations touching the usefulnesse of singing; I will now refresh you with the notions of others upon this point, so far as they speak according to the rule.

Rabanus Maurus whose name, and parts, and time you have "chronicled afore, saith, that into grosser and heavier minds "whom bare words do not so easily move, the sweetnesse of "melodie makes some entrance for good things. So he. So in *Saul.*

Επειδὴ γὰρ ἥδε τὸ πνεῦμα τὸ ἅγιον, &c. *Basil in Psal.*

Basil, of whom also you heard afore, saith, Whereas the holy Spirit saw that mankind is unto vertue hardly drawn, and that righteousnesse is the lesse accounted of, by reason of the pronnesse of our affections to that which delighteth, it pleaseth the wisdom of the same Spirit to borrow from melodie that pleasure, which mingled with heavenly mysteries, causeth the smoothnesse and softnesse of that which toucheth the eare to conveigh, as it were by stealth, the treasure of good things into mans mind. To this purpose were those harmonious tunes of Psalms devised for us, that which are in eares but young, or touching perfection of vertue as yet not grown to ripenesse, might when they think they sing, learn. O the wise conceit of that heavenly teacher which hath by his skill found out a way that doing those things wherein we delight, we may also learn that whereby we profit. So *Basil.* And experience speaks for it. For when we can hardly draw young people to other duties, they cheerfully learn and sing Psalms. And those that are ancient who cannot go abroad to and among the secular and civill joyes of men, can sit at home and praise God with a Psalme. And every well minded family by singing can make them-

themselves a little Church. And everie Church make themselves a little Heaven.

Hooker saith, "That musicall harmonie if but by voice, consisting of high and lowe sounds is of that force, and hath such "pleasing effects in that very part of man which is most di- "vine, that some have been thereby induced to think that the "soul it self by nature is, or hath in it harmony. A thing which "delighteth all ages, and beseemeth all states. A thing as sea- "sonable in grief, as in joy; as decent being added to actions "of greatest weight, and solemnitie, as being used when men "most sequester themselves from action. The reason hereof is "an admirable facilitie which Musick hath to expresse, and "represent to the mind more inwardly then any other sensible "mean, the very standing, rising and falling, the steps and in- "flections every way, the turns, and varieties of all passions "whereunto the mind is subject; yea so to imitate them, that "whether it resemble unto us the same state, wherein our "minds already are, or a clean contrary we are not more con- "tentedly confirmed by the one, then changed and led away "by the other. In harmonie the very image, and character "even of vertues and vice is perceived, the mind delighted "with their resemblances, and brought by having them of- "ten iterated into a love of the things themselves. Yea al- "though we lay altogether aside the consideration of dittie or "matter, the verie harmonie of sounds being framed in due "sort, and carried from the eare to the spirituall faculties of "our souls, is by a native puissance and efficacie greatly avail- "able to bring to a perfect temper whatsoever is there trou- "bled; a part as well to quicken the spirits, as to allay that "which is too eager; soveraigne against melancholie, and de- "spaire, forcible to draw forth tears of devotion, if the mind "be such as can yeeld them. Able both to move and mode- "rate all affections. The Prophet *David* therefore having sin- "gular skill not in Poetrie alone, but in Musick also, judged "them both to be things most necessarie for the house of God; "left behind him to that purpose a number of Divinitie endi- "ted Poems, for the raising mens hearts, and the sweetning of "their affections towards God. In which considerations the "Church of Christ doth retain it to this day. Thus far *Hooker*.

To

To all which (if not proceeding from a learned man professing Christianitie, but from the mouth of an Heathen) Christian experience may seal to as most true.

Zanchie saith, "Much and manifold is the use of this Musick "(*viz.* of singing Psalms) 1. The glorie of God is held forth "more illustrious, because by this means the praises of God "contained in Psalms, and Hymnes are celebrated more "magnificently and gloriously, with greater attention, and "admiration of the auditorie, then if they were recited with a "lower voice without singing. Which was the cause why the "Levites in setting forth the great benefits of God to the peo-"ple, did do it with sweet harmonie. So before the building "of the Temple, when they carried the Ark, they sang with a "shrill voice, *Let God arise, and let his enemies be scattered.* And "when they returned conquerours they also sung, that there-"by the benefits of God might be better understood, more at-"tentively heard, and more princelike admired. As on the "other side, hereby the enemies were terrified. There is no "Prince but thinks himself more honoured by singing forth "his praise, then by recitall of the bare voice.

2 Use is the manifold profit. 1 Mans spirit is much cheer-"ed by the sweetnesse of the harmonie. As like is delighted "with like. For the mind of man is all harmonie, and there-"fore is much recreated with Musick. Which the Heathens un-"derstood in their parables of *Orpheus* and *Arion* alluring the "stones after them by the harmonie of the Harp, to build *The-"bans.* But those stories in the sacred Scripture of *Elisha* fitted "for propheste, and *Saul* pacified in spirit by Musick, are most "certain. 2 The Spirit of God is stirred up in us by singing. "So *Ephes.* 5. *Be filled with the Spirit, speaking to your selves with* "*Psalms.* And therefore it is apparent that this Musick in the "Churches is not onely lawfull, but necessarie.

"Adde to all, that it is oft read that the Angels sang. *Isa.* 6. "They cried, that is, they sang, *Holy, holy, holy, &c.* so at Christs "nativitie they sang, *Glory to God on high.* Therefore it is a di-"vine and celestiall thing. So far *Zanch.*

Dr. *Ames* in his Cases of Conscience, 1. *Qu.* "What use hath "singing above ordinarie pronouncing? *Ans.* 1 It carries to the "godly mind a certain sweet delight. *Psal.* 104. 34. 2 It hath

in

in it a more distinct and fixed meditation, *ibid.* 3. A more copious and ample profession of godlinesse, Coloss. 3. 16. 4. A greater communion of mutuall edification in singing with others, Ephes. 5. 19. *Qu.* 2. Whether singing be more suitable to joy or sorrow? *Answ.* More agreeable to joy, Jam. 5. 13. But profitably it agrees to the commemoration of past sorrowes, as appears by the penitentall Psalms. As also sometimes to remove present sorrow, Prov. 25. 20.

6. *The unjustnesse of mens exceptions against singing Psalmes. Their Objections answered.*

The last thing we have to doe upon this question, is to answer the objections against singing of Psalmes. And I am sory to find that godly persons should make some of the same objections, as prophane malignant ministers have; as that because *Davids* Psalmes were put into English meetre by Mr. *Hopkins*, Mr. *Sternhold* (who dobtlesse were godly men, or else the Churches of England newly refined out of Popery had not used them) that therefore it is not lawfull to sing *Davids* Psalmes. As a prophane Priest said of late, that the *English singing Psalms were Hopkins his Jigges.* I say it is a sad thing when Christians shall joyne with the enemies of Christ against an ordinance and practice of Christ, who sang in his language, yea likely in Syriacke, in which he continually spake and preached, differing from the Hebrew in which *Davids* Psalms are penned, as we sing in our language.

The objections are referred to divers heads: Some to—
1. The matter
2. The forme
3. Translation
4. Some warrants seeming contrary
5. Communion or *fellowship*
} Of Psalmes and singing.

1. *From the Matter.*

1. *Objection* is, that it is very doubtfull whether Christ or his Apostles sang *Davids* Psalmes, or no.

Answ. 1. We have no warrant of Scripture to say to the contrary, Christians should assert onely what the Scripture

asserts, and to deny what the Scripture denies. 2. The ancient Hebrew copie of the Gospel of *Matthew* hath it, *Matth.* 26. 30. ובש אמרו את תהלה *When they had sung one of the Tehillim*, which is the name or Title of *Davids* Psalmes. 3. Under *Psalms* and *Hymnes*, &c. are comprehended all Psalmes, unlesse we will under Hymne comprehend especially psalmes of praise, as we shewed afore. Now *Davids* Psalmes are so full of praises, that they are all called *Tehillim* praises. Therefore the Apostles in that Ephes. 5. Coloss. 3. and Matth. 26. 30. useth a Greek word of the same signification; namely ὕμνος, a *Hymne*. And ὑμνήσαντες, having *sung an Hymne*. 4. The Apostles prayd a Psalme of *David*, viz. the second Psalme, Acts 4. 24. 25. And singing is nothing else but a more deliberate, distinct, pausing, and mediating praying. 5. If they composed other Psalms, sure they (at least some of them) would have been left upon record as wel as we have upon record lesser matters, as the people strewing of Palme branches, &c. 6. If they sang not *Davids* Psalmes at that time of the Supper, if they sang any other penned Psalm, either of *Moses* or *Deborah*, it comes all to one. 7. It is said that the most reformed Churches shall sing the Psalmes penned in the Scripture; as the song of *Moses*, and the song of *David*, witnesse *Hallelujah*, and *Amen* three or foure times in foure verses, *Rev.* 19. 1, 2, 3, 4. which words are very oft in *Davids* Psalms. Where the Scriptures quote Psalms they would have us take it for granted that *Davids* Psalms are meant. As *Luk.* 24. 44. *Act.* 1. 20. 13. 35. Therefore they are meant where is mention of singing Psalms.

This is the objection of *The certain Reasons* against Singing. And of others.

2. *Obj.* from the *Matter*; that the matter of our singing, should be somewhat immediatly dictated to us by the Spirit, or at least we should compose Psalms by the Spirit: For *Paul* saith, *I will sing with the spirit.* And Ephes. 5. Col. 3. *Sing spirituall Songs.*

Ans. Those places are meant of spirituall songs for the matter, not the maner of making. Of *Pauls* singing in his own spirit or mind, yet so as in a tongue that he might be understood. Now to the objection, 1. For the Spirits dictating of matter presently, fit for singing, we say it is a gift not found in one of 10 thousand Saints, if in any at all. See these times drive mainly at revelations in all things. Touching *Knowledge*, *Assurance*, *Practice*, and this of *Singing*. It is an extraordinary gift if Ministers or Christians can speak divine *Matter* pertinently, upon the sudden extemporarily in preaching and exhorting any length of

time. Who then shalbe able upon a sudden to speak matter and forme that is meeter, fit for singing. For if men will sing, though alone, any tune, and not yell out a confused noise, they must measure out their words to a certain length. And then who can study matter and meeter all in the same instant, and be devout too? We never read in the Scripture of any such, but rather the contrary, *David* penned his Psalmes, *Moses* penned his Song, and both with exactnesse and variety of meeter, which argue not sudden rapsodicall singing. 2. We say that no Christians can sing together, because their meditations will differ, if not the meeter too, and so make confusion.

2. For Christians deliberate composing the matter of Psalms to be sung in common, we have no rule in the Scripture to require that. Generally those that penned the matter of Psalms, were extraordinary men, as *Moses*, *David*, *Isaiah*, *Jeremiah*, *Habakuk*, *&c.* 2. We read of a gift of praying and preaching, &c. But we read not of a particular gift given by Christ in the new Testament, to one above another, to compose the matter or ditties of Psalms. If not, then 3. there will be a doubt whose Psalms shall be sung, whether those composed by this brother, or that brother. 3. We preferre mans compos all before Gods, whereas in preaching, the Scriptures is the text. In baptizing and administring the communion, the Scripture is the form. For praying, the Lords prayer is the plat-forme. And so by the same analogie *Davids* Psalmes are the dittie for singing. In all to keep to the plat-formes of Scripture. 4. Men are but men. If in the matter or dittie: (for I do not now speake of meeter) there should be any unsoundnesse of doctrine, by custome and the musick, the people would fall in love with it, and as *Zanchy* saith very well, there would be no removing it.

If all Churches should have their several meeters for singing, it would not so tend to the union of Churches, and anticipating of emulations. But if all Christians should be left to compose severall spirituall songs upon all varieties of occasions, the strong would be forced to spend much time in metricall compos alls, and yet not have one in a readinesse sutable to a new emergent occasion, when the cause and the cheerful mind call for it; and the weak shall never sing, because they can compose none at all.

For a generall close to all that is objected of singing with

the spirit, and worshipping in spirit, Joh. 4. We say, That we may sing *Davids* Psalmes, and yet sing with the spirit. As preaching the text of the Gospel is a ministery of the Spirit, 2. Cor. 3. And so in using Scripture forms of baptizing and holy Supper, the Spirit doth come in with it; the more we say, or pray, or sing the words of the *S*pirit, the more do we those according to the mind of the Spirit. All what the Spirit suggests, is what it hath already written, and for us to use, as Rom. 15.4. *What soever was written afore time, was for our learning, that we through patience, and comfort of the Scriptures, might have hope.*

3. Objection from the *matter*, is this. *Is not* (say the reasons against singing) *this a confused praising God, when we shall offer to him the exhortations of praise? This is giving to God his exhortation again, and leaving the duty unto me. Is not this sinfull to answer God in his own words? God commands his people to praise him: Now for us to take those words God speakes to us, and speak them to God again, and thereby think we have done the duty, when indeed we leave the duty undone. This is sinfull.*

Answ. Why may we not as well sing to God what God sayes to us, as well as pray that in prayer which God saith to us. *David* did both, Psal. 27. *Thou (Lord) saydst, seek ye my face: My heart answered, Thy face Lord will I seek.* *David* thinks he praiseth God in song, by singing exhortations to praise. *Psal.* 136. See the first three verses, and the last verse. So *Psal.* 148. *Psal.* 149. *Psal.* 150. As *Luther* said, *Praying is the best preparation to prayer; for then we set upon it in Gods strength. But in meditation in our own strength.* So sure singing exhortations to prayer, is an excellent preparation to sing praises. And therefore *David* begins many of his Psalms with exhortations to praise.

2 sort of Objections are from the *Form.*

1 *Obj.* Set forms in singing Psalms are invented by men. So the *Certain Reasons.*

1 *Answ.* If turning *Davids* Psalms into English Meeter be humane invention when the *matter* is purely divine Scripture; how much more may that be said to be humane invention when the matter and form is composed by you that make this Objection. 2 By the same Argument you may call composing of Sermons humane inventions.

2 *Ob.*

2 *Obj.* From the *Form* is, That the singing of *Davids* Psalms in our English Meeter is an imposition imposed by men. So the *Certain Reasons.*

1 *Answ.* There was never any Law, or Canon, or, &c. extant that I know to impose our English Meeter on the Churches. All that is said is in the Title to the singing Psalms, *viz. Set forth and allowed to be sung in Churches, and private Families to prevent ungodly Balads.* Here is no imposition, but onely permission, men may sing them, and not sing them, and yet not be punished. For in all the prelaticall persecutions, men were never persecuted for omitting to sing them publickly or privately.

2. That were a farre greater imposition, if (as we have seen instance) men shall compose Psalms or spirituall Songs for matter and form, and read them to the Church upon the sudden to sing, without the advise of the Church whether they were orthodox or no, and without their allowance and leave that they should be used by the Church; and so causing men to offer up to God instantly that which they did not well know what it was; and so could not sing with that faith and affection as they ought: doubting what might follow in the next line, not having any sight of it in their books, nor any impression of it in their memories, whether it were warrantable or no, to the great offence of some of the Congregation.

3 *Obj.* From the *Form* is that it is Liturgicall, and Cathedrall, as in Pauls and Westminster, &c. So *those Reasons.*

Answ. Davids Psalmes sung in our English Meeter differ much from Cathedrall singing, which is so abominable, in which is sung almost every thing, unlawfull Letanies, and Creeds, and other prose not framed in Meeter fit for singing. Besides they do not let all the Congregation, neither sing, nor understand what is sung; *battologizing* and quavering over the same words vainly. Yea nor do all they sing together, but first one sings an Anthem, then half the Chore, then the other, tossing the Word of God like a Tenice-ball. Then all yelling together with confused noise. This we utterly dislike as most unlawful. As *Hieronimus* of old declaimed justly against it, calling it, *Musicam Theatralem*, Stage play singing. And *Augustine*, *A studying of Musick, rather then heavenly melodie and devotion.* And the glosse quippeth it with two verses. *Hieron.* on 5. Ephes. *Aug. Confes.*

Non vox sed votum, non musica cordula, sed cor:
Non clamor, sed amor, psallit in aure Dei.

Soul vows, not ayrie voice,
Not Art, but heart God hears:
Not loud noise, but love joyes
Make Musick in Gods eares.

3 *Obj.* from the *form*. The Prophets, Christ, or his Apostles never praised God by any form invented by man, but upon all occasions by the powerfull operation of the Spirit. 2 *Pet.* 2. 21. *Holy men of God spake as they were moved by the holy Ghost.* So *those Reasons.*

1 *Answ.* This text is not meant of singing, and expressing what we find penned in the Word of God; But of the extraordinarie inspiration of the Spirit directing infallibly some few extraordinarie men, Prophets, Apostles, &c. to pen the divine texts of Scriptures. Among which we find in other Scriptures that they penned some Psalms and spirituall Songs; and sang them themselves, and there expresly left them to the Churches to sing. *Exod.* 15. 1. *Then sang Moses and the Children of Israel this Song.* 2 Chron. 35. 25. *And Jeremiah lamented Josiah, and all the singing men and singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel, and behold they are written in the Lamentations.* That is, in the Lamentations of *Jeremiah*, penned with great varietie of meeter, as they that can but read Hebrew may see somewhat of it. And what is the meaning of the titles of the Psalms (which are very Text) *To the chief Musitian*: A Psalme for *Asaph*: A Psalm for *the sons of Korah*: A Psalme for *the Sabbath day*: A Psalm of *degrees*, of which there are many, which being excellent Psalms were appointed to be sung upon the stairs of the Temple in the beginning of their publick worship, and therefore some translate, Psalms *of or for the stairs:* I say, what is the meaning of all these titles of the Psalms, if not left to the Churches to sing?

2 *Answ.* If onely they must sing that can speak as they 2 *Pet.* 1. last, then none must sing. For propheste is ceased, Apostles and extraordinarie men cease.

3 *Answ.* Either the Churches must sing these spirituall Psalms and Songs composed in Scripture, or else some of their own

own composing; or none. Not none, for it is an ordinance enjoyned in the New Testament, as you have heard fully proved. If you sing those of your own composing; they are rather *invented* by men, and *imposed* by men, then the Psalms of *David*, &c. turned into English meeter. For in this we sing for matter, and words as neer as may be, onely that which was invented and imposed by the holy Ghost.

3. sort of Objections are from the *translation* of *Davids* Psalms into English meeter. This is an objection of a later stamp, then the *Certain Reasons*. Some say that that translation is full of corruptions. Others speak more grosly, that it hath many lyes in it.

Answ. We stand not here to justifie corrupt translations. Nor on the other side may others talk of lyes in them, till they know what a lye is. Every speaking an untruth by mistake is not a lye; but a lye is, to speak false and to know it, and yet vent it to the deceiving of the hearer. *Mentiri est contra mentem ire*, said *August.* To lye is to speak against ones conscience. And *Mendacem est falsa vocis significatio, cum intentione fallendi. Aug. lib. de mendacium. To lye is to utter a falshood with an intent to deceive.* Dare any say, that Mr. *Sternhold* and Mr. *Hopkins*, &c. that translated *Davids* Psalms into English meeter, did wilfully mistake, with an intent to deceive the Churches? Could they have done it, and other learned men never find them out in their studie to deceive? As for corruptions in translating, it should seem their endeavour was to avoid them as much as they could, much more lying. For the Title of the singing Psalms saith, that their translation was conferred with the Hebrew. Durst this title be so long printed, if for the generall it had not been true? Would the Churches, and Martyrs have so long used them, if in some good measure they had not been faithfully done? What can there be done of men but still it will appear as done by men; namely, imperfect. All translations that ever were of the Bible in any language either of the Schools, as Greek and Latin, or of Nations, have many mistakes; therefore shall we read none of them? The Churches knew there were many faults in the old English Translation of our Bibles; did they therefore ill to read it till they had a better? So hath the last and best English Translations some mistakes

mistakes known to the Churches, therefore shall we not use it till we have a more exact? Do we ever look for perfection before the great *restitution* of all things? If any do translate as neer as they can, and to the sence, the holy Ghost accepts of it. The Greek Sept. Translation is full of mistakes; yet the Apostles alleage that oft in the New Testament, where they translate neer the sence, though they misse in the phrase. The very Hebrew text it self of the Old Testament, hath 800 diverse readings. And sometimes the holy Ghost in the New Testament takes the one, sometimes the other, sometimes both. There is one mistake, a grosse one in all the Jews Bibles, *Psal.* 22. 16. where they put כארי *kaari*, *As a Lyon*, for כארו or כרו kaaru for to *pierce*, which the holy Ghost corrects. *Matth.* 27. 35. And in the New Testament in Greek there are above a thousand diverse readings. Shall we therefore cast away the whole Bible? Oft writing and printing will cause mistakes in any books. God hath promised indeed to keep his word to an *iota*, to a tittle. But not in this or that particular *individuall* Copie, or Translation. But in *specie*, among all we shall find all the truth. So for men, God doth not reveal all minuts of truth to every man, but to all his Churches in generall, of Jews and Gentiles, that we may not be perfect the one without the other. Now then what will the Objectors do, if they will compose Psalms of their own heads; must not they follow those Translations they understand? If so, that they do will not be perfect. I speak not all this, as if against a better Translation of the Psalms into English Meeter, I do with the reformed Churches earnestly desire it. But I would not have an Ordinance laid aside (with scandall to the Brethren) because we cannot have it in perfection.

4. sort of Objections is touching our warrant to sing *Davids* Psalms in English Meeter.

1. *Obj.* Whether that be not against it, 1 *Cor.* 14. 26. *How is it then brethren? when ye come together, every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.*

Answ. Touching warrant in generall, we have anticipated our answer here, all along afore. As for that place, 1 *Cor.* 14. 26. we cannot conceive the Apostle more to forbid *Psalms* then *doctrines, interpretations*, &c. which no rationall man will think

to

to be forbidden. The scope of the Apostle is evidently manifest to be onely to admonish them to do all things in order, and to edification. So the close of the verse, and *v.* 27.29. 30.31.

Q. But doth not this place hold out to us, that one onely in the Congregation should sing, and all the Congregation silently attend?

Answ. *If we suppose that this place should intimate that sometimes, a godly brother upon some speciall occasions having composed a spirituall song, the congregation hath given leave to him to sing it in the Congregation, whiles they silently attended, as at other times to a Sermon, or the publick prayer; yet this cannot inferre that alwayes it should be so, or that the Congregation might not sing together; for the text alledged in the Head, the *ground of singing*, clearly evince that Churches did, and may sing as the Congregation altogether.

Vid. Aretium, vetus Ecclesia non uni omnia imponebat, sed alius legebat, alius interpretabatur, alius addebat suum judicium, alius praces habebat, alius canebat, &c. Aret. in 1 Cor. 14. 26.

2 *Obj.* Touching warrant, is: How we can sing those Psalms that are historicall that belonged to other times and men? And how we can sing those that contain divine direfull imprecations.

Ans. "We may (saith Doctor *Ames*) sing those historicall "ones, by meditating as we sing to draw thence consolation "and confidence according to *Rom.* 15. 4. And, we must to that "end, take upon us the person either of those that composed "them, or of them of whom they were composed, that we may "think what is said by them, or touching them, is said some "how even to us. And for those imprecating Psalms, 1. (saith "he) we may meditate in singing on the formidable dread of "God against impenitent sinners. 2. We may pray in singing "that God will hasten his just judgements on the incurable "enemies of the Church; though not against our private per- "sonall adversaries.

3 *Obj.* Touching warrant is: That in turning *Davids* Psalms *into*, and singing them, *in* Meeter with adding and changing of words, is adding to, if not diminishing from the text of *Davids* Psalms; on which adding and diminishing is pronounced a curse. *Revel.* 22. 18, 19. *Deut.* 4. 2. *Prov.* 30. 6.

Ans. There is no adding, but onely explaining; even as we do in translating the Bible, and in alledging texts in Sermons, applying them to particular purposes; so that unless you dare say that these are unlawfull, you must not say the other is un-

lawfull. The Lord requires no more of us in such using the Scriptures but to keep to the sence, as is plain a thousand times over in the Apostles alledging in the New Testament places out of the Old.

The fifth and last sorts of Objections are from communion and fellowship with wicked men in the duty of singing Psalms.

Ans. If we may not sing in a mixed Congregation, then not pray. For singing for the most part is but more deliberate meditationall praying. If we may not pray in a mixt congregation; then we must not have the Word preached (which is a gathering ordinance belonging to all) blessed to the auditorie by prayer. Christ praied amidst unbeleevers. *Joh.* 11. *v.* 41. 45. *Jesus lifted up his eyes, and said, I thank thee O Father, &c. Then many of the Jews beleeved on him.* Other places might be alledged but for hast. As his giving thanks when he miraculously fed the multitudes with a few loaves and fishes. And *Joh.* 12. 27,28, 29. see before, &c. after there was a mixed multitude about him. To decline praying in a mixt congregation, is to lay a footing for neglecting of prayer in families, and so to let them live as Atheists. *Psal.* 14. As for the holy Communion, it doth intimate us to be, and integrate and seal us into *one bodie*, (the bodie of Christ, is his Church) It doth suppose us to be one *lump*, 1 *Corinth.* 5. one *bread*, 1 Corinth. 10. It is an ordinance to give one life to them that have some alreadie. And therefore in this Ordinance none but supposed Saints or beleevers may joyne with us. But for singing, the *sound* is *naturall*, the *tune artificiall*, (in which is no spirituall communion at all) and for the *matter* it is common as other places of Scripture to all. Lastly for *manner*, if they sing aright with faith and affection, they are meet for the Communion. If not, they sing not at all spiritually, and so we have no true fellowship with them; just as we may say as much of praying. Men may haply cavill against this answer; but let them rest satisfied till they can shew us a word to exclude the mixed multitude from praying and singing as we have, from Communions. *James* writing to the *twelve Tribes* scattered abroad, Jam. 1. 1. bids them sing Psalms, *Jam.* 5. 13. I may say of this case here, as once was said in humane ancient stories touching *parricide*, there was no Law anciently made against it, because it was supposed never any child would be so *unnaturall* as to kill his

parent. So no casuist or controversie moves this doubt of singing Psalms in a mixt congregation: therein all learned men are silent, as supposing none would be so unspirituall as to question it.

To close up all. You have heard what we can say for the defence of the lawfulnesse to sing as we do in our English Churches; wherein we concur with all reformed Churches. As that of *Germany*, where *Luther* would call for the 46 Psalm in his troubles; And *Zanchie* would say, *By any means sing the Psalms and Hymnes of the Scriptures, for the bringing in of others will be of dangerous consequence.* Of *Scotland*, where *Buchanan* was so taken with it, that he most elegantly turned the Psalms into Latin Meeter. Of the Greek Churches, of the *French*, of *Holland*, of *New-England*; all which have for that purpose translated *Davids* Psalms into Meeter in their own tongues. Even as at this day (as I am assured from them that have been eare witnesses) the Jews in their Synagogues sing the Psalms of *David* in their own Hebrew tongue. So that besides all that hath been said, we have the custome of all the reformed Churches of God; and this is not to be despised *, but rather they that yet will not be satisfied are to be put by with that of the Apostle in another case, *If any man seem to be contentious*, (as to lay aside singing of *Davids* Psalms) *we have no such custome, nor the Churches of God.* In the same 1 *Cor.* 11. 16.

Zanch. on Ephes. 5. *de Music. in Eccles.*

* 1 Cor. 11. 16

The Preface to the *New-England* Psalms, in which is shewed the Judgement of our worthy Brethren of *New-England* touching Singing of *Psalms.*

THe singing of Psalms, though it breath forth nothing but holy harmony, and melodie: yet such is the subtiltie of the enemie, and the enmity of our nature against the Lord, and his waies, that our hearts can find matter of discord in this harmonie, and crotchets of division in this holy melodie: for, There have been three questions especially stirring concerning singing. First, what Psalms are to be sung in Churches? whether *Davids* and other Scripture Psalms, or the Psalms invented by the gifts of godly men in every age of the Church? Secondly, if Scripture Psalms, whether in their own words, or in

such meeter as English poetrie is wont to run in? Thirdly, by whom are they to be sung? whether by the whole Churches together with their voices? or by one man singing alone, and the rest joyning in silence, and in the close saying, Amen.

Touching the first, certainly the singing of *Davids* Psalms was an acceptable worship of God, not onely in his own, but in succeeding times. As in *Solomons* time, 2 *Chron.* 5. 13. in *Jehosaphats* time, 2 *Chron.* 20. 21. in *Ezra* his time, *Ezra* 3. 10, 11. and the text is evident, in *Hezekiahs* time they are commanded to sing praise in the words of *David*, and *Asaph*, 2 *Chron.* 29. 30. which one place may serve to resolve two of the questions (the first and the last) at once, for this commandment was it ceremoniall or morall? some things in it indeed were ceremoniall, as their musicall Instruments, &c. but what ceremonie was there in singing praise with the words of *David* and *Asaph*? what if *David* was a type of Christ, was *Asaph* also? was every thing of *David* typicall? are his words (which are of morall, universall, and perpetuall authoritie in all nations and ages) are they typicall? what type can be imagined in making use of his songs to praise the Lord? If they were typicall because the ceremonie of musicall Instruments was joyned with them, then their prayers were also typicall, because they had that ceremony of incense admixt with them: but we know that prayer then was a morall dutie, notwithstanding the incense; and so singing those Psalms notwithstanding their musicall Instruments. Beside, that which was typicall (as that they were sung with musicall Instruments, by the twenty foure orders of Priests and Levites. 1 *Chron.* 25. 9.) must have the morall and spirituall accomplishment in the New Testament, in all the Churches of the Saints principally, who are made Kings and Priests, *Rev.* 1. 6. and are the first-fruits unto God. *Rev.* 14. 4. as the Levites were, *Numb.* 3. 45. with hearts and lips, instead of musicall Instruments, to praise the Lord; who are set forth (as some judiciously think) *Rev.* 4. 4. by twenty foure Elders, in the ripe age of the Church, *Gal.* 4. 1, 2, 3. answering to the twenty foure orders of Priests and Levites, 1 *Chron.* 25. 9. Therefore not some select members, but the whole Church is commanded to teach one another in all the severall sorts of *Davids* Psalmes, some being called by himselfe מזמורים: Psalms, some תהיללים Hymnes, some שירים: spirituall songs. So

that if the singing *Davids* Psalms be a morall dutie and therefore perpetuall; then we under the New Testament are bound to sing them as well as they under the old: and if we are expressly commanded to sing Psalms, Hymnes, and spiritual songs, then either we must sing *Davids* Psalms, or else may affirm they are not spirituall songs: which being penned by an extraordinarie gift of the Spirit, for the sake especially of Gods spirituall Israel; not to be read and preached onely (as other parts of holy Writ) but to be sung also, they are therefore most spirituall, and still to be sung of all the Israel of God: and verily as their sin is exceeding great, who will allow *Davids* Psalms (as other Scriptures) to be read in Churches (which is one end) but not to be preached also, (which is another end) so their sin is crying before God, who will allow them to be read and preached, but seek to deprive the Lord of the glorie of the third end of them, which is to sing them in Christian Churches.

Obj. 1. If it be said that the Saints in the primitive Church did compile spirituall songs of their own inditing, and sing them before the Church. 1 *Cor.* 14, 15, 16.

Ans. We answer first, that those Saints compiled these spirituall songs by the extraordinarie gifts of the spirit (common in those dayes) whereby they were inabled to praise the Lord in strange tongues, wherein learned *Pareus* proves those Psalms were uttered, in his Comment on that place, *ver.* 14. which extraordinarie gifts, if they were still in the Churches, we should allow them the like libertie now. Secondly, suppose those Psalms were sung by an ordinary gift (which we suppose cannot be evicted) doth it therefore follow that they did not, and that we ought not to sing *Davids* Psalms? must the ordinarie gifts of a private man quench the spirit still speaking to us by the extraordinarie gifts of his servant *David?* there is not the least foot-step of example, or precept, or colour of reason for such a bold practise.

Obj. 2. Ministers are allowed to pray conceived prayers, and why not to sing conceived Psalms? must we not sing in the spirit as well as pray in the spirit?

Ans. First, because every good Minister hath not a gift of spirituall poetry to compose extemporarie Psalms as he hath of prayer. Secondly, suppose he had, yet seeing Psalms are to

be sung by a joynt consent and harmony of all the Church in heart and voice (as we shall prove) this cannot be done except he that composeth a Psalm, bringeth into the Church set forms of Psalms of his own invention; for which we find no warrant or president in any ordinarie officers of the Church throughout the Scriptures. Thirdly, because the book of Psalms is so compleat a System of Psalms, which the holy Ghost himself in infinite wisedome hath made to sute all the conditions, necessities, tempations, affections, &c. of men in all ages; (as most of all our interpreters on the Psalmes have fully and particularly cleared) therefore by this the Lord seemeth to stop all mens mouthes and minds, ordinarily to compile or sing any other Psalmes (under colour that the occasions and conditions of the Church are new, &c.) for the publick use of the Church; seeing, let our condition be what it will, the Lord himselfe hath supplied us with farre better: And therefore in *Hezekiahs* time, though doubtlesse there were among them, those that had extraordinary gifts to compile new songs on those new occasions, as *Isaiah* and *Micah*, &c. yet we read, that they are commanded to sing in the words of *David* and *Asaph*, which were ordinarily to be used in the publick worship of God: And we doubt not but those that are wise will easily see; that those set formes of Psalmes of Gods own appointment, not of mans conceived gift, or humane imposition, were sung in the Spirit by those holy Levites, as well as their prayers were in the Spirit which themselves conceived, the Lord not then binding them therin to any set formes; and shall set formes of Psalmes appointed of God, not be sung in the Spirit now, which others did then?

Question. But why may not one compose a Psalme and sing it alone with a lowd voyce, and the rest joyne with him in silence, and in the end say, *Amen?*

Answ. If such a practice was found in the Church of Corinth, when any had a Psalme suggested by an extraordinary gift, yet in singing ordinary Psalmes, the whole Church is to joyne together in heart and voyce to praise the Lord. For-

First, *Davids* Psalmes as hath been shewed, were sung in heart and voyce together, by the twenty foure Orders of the Musicians of the Temple, who typed out the twenty foure Elders, all the members especially of Christian Churches, Rev. 5. 8.

5. 8. who are made Kings and Priests to God, to praise him as they did: for if there were any other order of singing Choristers beside the body of the people to succeed those, the Lord would doubtlesse have given direction in the Gospel for their qualification, election, maintenance, &c. as he did for the Musicians of the Temple, and as his faithfulnesse hath done for all other Church-officers in the New Testament.

Secondly, others beside the Levites (the chiefe Singers) in the Jewish Church, did also sing the Lords songs; else why are they commanded frequently to sing, as in Psal. 100. 1, 2, 3. Psal. 95. 1, 2, 3. Psal. 102. Title, with v. 18. and Exod. 15. 1. not only *Moses*, but all Israel sang that song, they spake saying (as it is in the *orig.*) all as well as *Moses*, the women also as well as the men, ver. 20, 21. and Deut. 32. (whereto some think *John* had reference as well as to Exod. 15. 1. when he brings in the Protestant Churches getting the victory over the beast with Harps in their hands, and singing the song of *Moses*, Rev. 15. 3.) this song *Moses* is commanded not only to put into their hearts, but into their mouthes also, Deut. 31. 19. which argues they were with their mouthes to sing it together as well as with their hearts.

Thirdly, *Isaiah* foretells in the dayes of the new Testament, that Gods watchment and desolate lost souls (signified by waste places) should with their voices sing together, Isa. 52. 8. 9. and Rev. 7. 9, 10. the song of the Lamb was by many together, and the Apostle expressly commands the singing of Psalms, Hymnes, & c. not to any select Christians, but to the whole Church, Eph. 5. 19. Col. 3. 16. *Paul* and *Silas* sang together in private, Acts 16. 25. and must the publick heare only one man sing? To all these we may adde the practice of the primitive Churches, the testimony of ancient and holy *Basil*, is in stead of many, *Epist.* 63. When one of us (saith he) hath begun a Psalme, the rest of us set in to sing with him, all of us with one heart and one voyce; and this, saith he, is the common practice of the Churches of Egypt, Lybia, Thebes, Palestina, Syria, and those that dwell on Euphrates, and generally every where, where singing of Psalmes is of any account. To the same purpose also *Eusebius* gives witnesse, *Eccles. hist. lib.* 2. *cap.* 17. The objections made against this, doe most of them plead against joyning to sing in *heart* as well as in *voyce*, as that by this means; others out of the Church will sing, as also that we are not alway in a sure-

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able estate to the matter sung, and likewise that all cannot sing with understanding; in all not therefore all that have understanding, joyn in heart and voyce together? Are not all the creatures in heaven, earth, seas, men, beasts, fishes, fowles, &c. commanded to praise the Lord, and yet none of these but men, and godly men too, can doe it with spirituall understanding.

As for the scruple that some take at the translation of the book of Psalms into meeter, because *Davids* Psalmes were sung in his own words without meeter: we answer. First, there are many verses together in severall Psalmes of *David*, which run in rithmes (as those that know the Hebrew, and as *Buxtorf* shewes, *Thesau. p.* 629.) which shewes at least the lawfulnesse of singing Psalmes in English rithmes.

Secondly, the Psalmes are penned in such verses as are sutable to the Poetry of the Hebrew language, and not in the common stile of such other books of the old Testament, as are not poeticall; now no Protestant doubteth but that all the books of the Scripture should by Gods ordinance be extant in the mother tongue of each nation, that they may be understood of all: hence the Psalms are to be translated into our English tongue: and if in our English tongue we are to sing them, then as all our English songs (according to the course of our English Poetry) do run in meeter, so ought *Davids* Psalms to be translated into meeter, that so we may sing the Lords songs, as in our English tongue, so in such verses as are familiar to an English eare, which are commonly Metrical: and as it can be no just offence to any good conscience to sing *Davids* Hebrew songs in English words, so neither to sing his Poeticall verses in English Poeticall meeter: men might as well fumble at singing the Hebrew Psalms in our English tunes (and not in the Hebrew tunes) as at singing them in English meeter (which is our verses) and not in such verses as are usually used by [illegible] according to the Poetry of the Hebrew language: [illegible] is, as the Lord hath hid from us the Hebrew tunes, [illegible] think our selves bound to imitate [illegible] frame (for the most part) of their Hebrew Poetry, [illegible] not think our selves bound to imitate that, but that [illegible] tion without scruple might follow as the graver [illegible] of their own countrey songs, so the graver sort of [illegible] own countrey Poetry.

FINIS.